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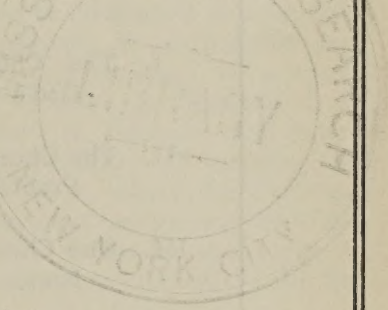
THE CHURCH'S OBLIGATION IN VIEW OF GOD'S PURPOSE FOR THE WORLD



American Section

Report of Commission I

to

THE UNIVERSAL CHRISTIAN CONFERENCE
ON LIFE AND WORK

HELD IN STOCKHOLM, SWEDEN

August 19-30, 1925

UNIVERSAL CHRISTIAN CONFERENCE
ON LIFE AND WORK

Commission Reports

I. The Church's Obligation in View of God's Purpose for the World.

II. The Church and Economic and Industrial Problems.

III. The Church and Social and Moral Problems.

IV. The Church and International Relations.

V. The Church and Education.

VI. Methods of Co-operative and Federative Efforts By the Christian Communions.

GENERAL PREFACE

A few words should be written about the inception of The Universal Christian Conference on Life and Work. In the summer of 1919 the International Committee of the World Alliance for International Friendship Through the Churches met at The Hague. This was the first meeting of an international character held after the signing of the Armistice, if one excepts a small gathering of labor leaders. About sixty leaders of the Churches were present, representing nearly all the Protestant Communions and most of the countries of Europe. Ten or twelve delegates were present from America.

The meetings at The Hague developed so sweet and reasonable an atmosphere, at a time when great bitterness prevailed everywhere, and the delegates present expressed themselves so strongly as to the un-Christian character of war and the necessity of establishing a world order on a new and Christian basis, that several of the delegates felt strongly that the time had come for the Churches officially to get together and say what these Churchmen semi-officially were saying. As a result Archbishop Soederblom of Sweden, Dr. Charles S. Macfarland of America, the Dean of Canterbury, Dr. Henry A. Atkinson and others held an informal meeting to discuss the possibility of bringing the Churches of the world together for a Conference, where the Churches could utter their united conviction on international matters and all other matters with which society would have to deal in the reconstruction of civilization and the building of a new and better civilization on the ruins of the old, which lay all about them.

This preliminary meeting was not altogether spontaneous for on two separate occasions during the progress of the war, Archbishop Soederblom had communicated with the Churches of Europe and America regarding the possibility of such a conference and the Federal Council of Churches of Christ in America had suggested that a Conference of the Federated bodies of Churches in all the countries might meet together after the war. The unanimous opinion of the unofficial group at The Hague was that a committee should be appointed to bring the leaders of the Churches together with the aim of convincing them of the necessity of such a world gathering of the Churches ,and asking them to take the matter up with their respective denominations. This committee went from The Hague to Paris and brought together as many of the leaders of the Churches as possible upon such short notice. This meeting became greatly interested in the project and requested Dr. Frederick Lynch, Chairman of the Committee on Ecumenical Conference of the Federal Council of Churches of Christ in America to arrange for a preliminary meeting of the Churches the following summer.

Dr. Lynch proceeded from Paris to London and had several interviews with the Archbishop of Canterbury, Dr. F. B. Myers, Dr. Thomas Nightingale, Dr. J. H. Shakespeare and others. Meantime, Archbishop Soderbloom undertook to interest the Scandinavian Churches and Dr. Choisy

the Swiss Churches. Sufficient interest was aroused to warrant the calling of a preliminary Conference at Geneva in the summer of 1920.

As a result of the procedures recorded above, one hundred delegates assembled at Geneva in August of 1920. A three days session was held and the Conference gradually began to assume shape. Great interest was manifested and all present expressed themselves to the effect that the Church Universal had a great opportunity to exert a determining influence upon the new order that must follow the war. Furthermore the world was waiting for some great pronouncement from the Churches upon such questions as war and peace, the industrial order; such immediate problems as those having to do with intemperance and vice and upon all ethical and moral questions. It was felt that a positive and commanding utterance of the Churches in these trying years would do much to encourage a disheartened world and would make it much easier for those who were trying to reconstruct the world on a Christian basis to carry on this high task. There was much confusion in the world as to just where the Church did stand on these great problems disturbing the minds of men. The conviction was expressed that only as the rule of life laid down by the gospels became the law of nations could any hope for security and peace be found or the great sores of the world be healed.

Furthermore it was felt by all that whatever new international machinery might be set up or whatever new industrial order might arise, it was only as these were permeated by the spirit of Jesus Christ that they would fulfill the high hopes of their founders. It was also strongly felt that two great blessings might ensue from such a Conference. On the one hand all individual communions would profit by this period of common intercourse, especially those communions that had greatly suffered from the war. They would be made strong in the consciousness of the oneness of all Christ's disciples. On the other hand the coming together, if only for a month, of all the Churches of the world, to cooperate in the common task of redeeming the world order, and to make some great common pronouncement on the place of Christ in our civilization would be a great object lesson to the world.

At Geneva a large International Committee was set up which was divided into four groups, one for America, one for the British Empire, one for the European Protestant churches and the fourth representing the Orthodox Eastern Church. The International Committee appointed a smaller Executive Committee, which held three meetings in successive years, one at Peterborough, England, one at Zurich, Switzerland and one at Amsterdam, Holland. In August, 1922, the International Committee itself met at Helsingborg, Sweden, and was very fully attended by delegates from all the communions and nations. At this meeting the programme for the Conference assumed final shape. It was voted that the program for Stockholm should include the following groups of subjects:

1. The Church's Obligation in view of God's purpose for the world.
2. The Church and Economic and Industrial Problems.
3. The Church and Social and Moral Problems.
4. The Church and International Relations.
5. The Church and Christian Education.
6. Methods of Co-operative and Federative Efforts by the Christian Communions.

The reports which followed are in fulfillment of this vote taken at Helsingborg. In April, 1924, the full Committee met again at Birmingham, England, in connection with C. O. P. E. C. and reviewed the progress made upon the reports and dealt specifically with plans for the Stockholm meeting.

This is in brief the history of The Universal Christian Conference on Life and Work, and is the explanation of the reports which follow. These reports have been prepared with great care by the leaders of the Churches and by experts in the several questions discussed. They are submitted to the Conference in the hope that the Conference will receive them in the same spirit in which they have been written, i.e. in the endeavor to find the common consciousness of the Churches upon these subjects and to voice its united feeling.

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INTRODUCTORY NOTE

Two Commissions were originally organized by the American Executive Committee, one to make a study of Evangelism and Life Service and the other of Foreign Missions. Tentative reports were prepared and presented to the International Executive Committee. This Committee, after a survey of the whole field of Christian life and work, decided that it would be better to merge these two Commissions into one and assign to it as an appropriate subject of study the Obligation of the Church in View of God's Purpose for the World. This comprehensive subject may be interpreted in such a way as to include the work of the five other Commissions, since God's purpose and the Church's corresponding obligation must take into account economic and industrial problems, international relations and the cooperative efforts of Christian Communions.

Conceding this, the thought of the Executive Committee in assigning to Commission I such an all embracing subject was to furnish a background in the light of which the other subjects might be considered more concretely and extensively.

The members of Commission I have therefore interpreted their task as being introductory and subservient to the work of the remaining Commissions. The great problems of the day, whether economic, social, national or racial are directly related to the obligation of the Christian Church, and this obligation can only be given clearness and compelling power as God's purpose revealed in Jesus Christ, the supreme head of the Church, is taken into account. The life and work of the Church as it will be considered in all its phases and portents by the Universal Christian Conference presupposes a message, an Evangel, the effective proclamation of which is the primary task of the Church. Home Missions antedate as a rule in the Church's consideration the special problems concerned with the application of Christian truth to the varied departments and relationships of life. The same thing is true on the foreign field where educational, medical and industrial missions presuppose or are vitally related to evangelistic effort. For the preaching of the Gospel, for the conduct of missions at home and abroad, the fundamental problem in the life and work of the Church is to secure a sufficiently numerous and an adequately trained leadership. Consequently the studies of Commission I have followed four lines of investigation, namely: Evangelism, Home Missions, Foreign Missions and Recruiting. These topics have been considered solely from the point of view of the American Churches. Any thorough consideration of these topics naturally raises theological problems. The recent Conference in Birmingham, England, on Christian Politics, Economics and Citizenship found it necessary to assign to its first Commission the comprehensive theme, "The Nature of God and His Purpose for the World." Our Commission has assumed that the approaching World Conference on Faith and Order will take into consideration all those doctrinal questions which naturally emerge from a thorough going study of the message of the Church and the manner of its presentation. The report is of a fragmentary character because of the

necessary limitations imposed by the International Executive Committee.

The thirty Protestant Evangelical Communions represented by this Commission include approximately 40% of the Protestant Evangelicals in the United States of America. There is much in common in the teaching and practice of these varied branches of the Church of Christ.

They all worship the one God, the Creator and Father of Mankind, infinite in wisdom, goodness and love.

They all accept Jesus Christ as Lord and Saviour, who for our salvation lived and died and rose again and liveth evermore. They all recognize the influence of the Holy Spirit, who interprets the teachings of Christianity, convicts the world in respect of sin, and of righteousness, and of judgment, and renews, comforts and inspires the souls of men.

They all read the Bible and accept its teachings in matters of faith and conduct as authoritative. They all repeat the prayer Jesus taught His disciples.

They all use bread and wine as the elements of the Communion Service.[1]

They all baptize in the name of the Father and the Son and the Holy Spirit.

They all have essentially a common practice of worship; using similar prayers and hymns; reading the Scriptures, preaching sermons on the same great truths of Bible teaching and Christian living.[1]

They all aim at the creation of the same type of Christian character, as exemplified by the same Christian virtues—"love, joy, peace, long-suffering, kindness, goodness, faith, patience, meekness, temperance."

I

EVANGELISM

The purpose of God made known to us in Christ Jesus is that His Kingdom shall come; that all men shall be saved and come to the knowledge of the truth; that men shall live together as brethren; and that there shall be for all the "life more abundant."

The obligation of the Church, therefore, is to proclaim the good news of the Kingdom and to embody in the lives of its members the spirit of the Master in order that they may be indeed the light of the world and efficient workers with God, for the fulfillment of his purpose.

In view of the divine purpose for the world the responsibility for the Church is threefold. First it is to fit its own members for the Kingdom; and third it is to inspire all men to work for the coming of the Kingdom.

In fulfillment of the first responsibility the Church draws together its members for worship, for the study of God's word, for the training of children and youth in the Christian way of life, for the ministry of

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[1]The Quakers do not use any external elements in any services. They do not have an external communion service. There is a difference, however, in the method of worship. In some parts the Society of Friends hymns are used and in other parts they are not and the service is held with much silence and all public exercises are spontaneous and unprogrammed.

preaching, for mutual encouragement in good work, for bearing testimony to religious experiences, and for the encouragement of the more spiritually minded to lead the nominal members of the Church into a higher communion with God and a deeper fellowship with other Christians, in order that everyone may make some contribution to the spiritual life of all.

The second part of the Church's responsibility is, through the exercise of its prophetic function, to bring about those conditions in the physical, educational, political and economic environment which make it more conducive for individuals to choose to become Christians and to live according to Christian standards and ideas. This involves:

the creation of a physical environment and moral atmosphere where living conditions are wholesome, health is protected and the sick and handicapped are properly cared for in order that they may be restored, where possible, to economic independence;

the development of an educational system whose processes shall be directed to produce character and citizenship;

the attainment of a government supported by popular intelligence, administered by uncorruptible and capable men, and devoted to the service of its own people and to the good of mankind;

the creation of an economic system in which the spirit of Mammon is displaced by the spirit of Christianity; in which human values transcend property rights; and the motive of service rather than of profit is dominant.

The third part of the Church's responsibility—as understood in America—is to secure from those who are not in its membership an acceptance of the truth of Christian teachings, repentance for sin, faith in Jesus Christ as Saviour and Lord, decision to follow him, and membership in the Church.

To accomplish these objects the Church in the United States has found certain methods advantageous, namely:—

First—Within the United States the Churches reach out one by one, and particularly through denominational organizations, to assist communities which are unable to maintain an adequate ministry of the Gospel, to effect an organization, to build edifices and to conduct regular services. Schools are established where there is need beyond the provision of the State, and agencies for religious education, particularly for the training of Christian ministers and other workers. The extension of the Gospel is also furthered by the distribution of literature, the Bible, tracts, periodicals, and particularly Sunday School teaching and study material. Institutions of mercy and relief are maintained, including hospitals, homes, rescue missions, and the like. Special efforts are made to reach those groups little touched by Christian influence and having no connection with the Church.

Second—The Churches maintain Missionary Societies which send into foreign fields consecrated men and women, trained to preach Christ and to establish centers of Christian life and influence. Thus groups are formed, the members of which strengthen one another in

spiritual living. These groups in turn extend their influence in ever-widening circles within which schools and other Christian institutions are developed.

In seeking to meet their responsibility the Protestant churches have been successful to the extent that 29,963,221 men, women and children are enrolled to membership out of an actual Protestant population of 65,000,000. 197,371 ordained ministers and 220,883 church buildings with an approximate value of five billions are maintained. Some four hundred and fifty million dollars are contributed each year for religious purposes, including forty millions for home missionary work exclusive of educational institutions, and thirty-nine millions for carrying the Gospel into foreign lands.*

Because of constantly changing populations, every year thousands of names are removed from the church rolls by revision. The failures of the Church are the failures of Christian discipleship. The churches also hesitate to support progressive measures in industry and in other departments of human welfare. The spirit of the Master is a leaven in the Church but the whole is far from being perfectly leavened.

Most of the Churches are making an increased effort to take Christ in earnest and to follow in His footsteps. Many of their members are seeking with renewed enthusiasm to exemplify in their lives the unifying and revivifying power of divine love and to take an ever enlarging interest in the world's affairs, that the Kingdom of this world may in truth become the Kingdom of the Lord and Saviour of mankind.

II

HOME MISSIONS

A

1. The purpose of Home Missions in general is to give "the Gospel of Christ in all its fullness and the service of Christ in all its implications" to those areas and those people in the United States of America, who would not otherwise have such ministry. Its chief significance, as distinguished from other forms of Christian work in the Homeland, is that it deals primarily with the "margins" of our national life. "The last man," geographically, socially, economically, is its chief concern. Without Home Missions, the Church could maintain itself wherever the resources and the religious interest are sufficient for the independent maintenance of religious organization, but only there. Without Home Missions, then, religious extension would be limited largely by local considerations of economic well-being and of prior religious aptitude.

2. Home Missions serve as the outreaching agency of the whole Church in the creation of a Christian nation, and that in a democratic society where religious affiliation is a matter of personal choice.

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*The United States of America has no State Church. Membership, therefore in all the communions is individual and voluntary. It is to be borne in mind that the Roman Catholic Church has a different basis for membership, counting all who have been baptized.

By a "Christian nation" we mean:

(a) A nation in which a large proportion of the population profess their personal allegiance to Christ as Lord and Saviour, and seek to follow His ideals of life and conduct.

(b) A nation in which policies and institutions are founded upon and guided by the Christian teachings of righteousness, justice, freedom, mercy and goodwill.

(c) A nation in which the Christian Church, like all other religious organizations, is free to carry forward its ministry, without let or hindrance, and is protected in this freedom by the State.

(d) A nation in which Christian principles are the most influential factor in the formation of public opinion, and therefore in determining national attitudes and policies.

(e) A nation in which Christian institutions and ideals are within reach of all the people.

B

The areas and groups with which Home Missions in America deal are:

1. **Frontiers**—America has just passed through a century of very rapid development of new areas. To meet the needs of these new communities the churches in the several denominations have developed their various home missionary agencies for sending the Church, the school, religious literature and other Christian ministries with the settlers, wherever they have gone. In the extensive territory of the United States a not inconsiderable amount of area still awaits development. Frontier home missionary work therefore continues. There are also social and economic frontiers which generate problems upon which the efforts of the Christian Church are focused through home missions.

2. **Readjusted populations** are many in the United States. Rural communities that once were strong enough to maintain the ministry of the Gospel are depleted by the exhaustion of resources or the development of neighboring cities, leaving considerable populations unable to support the Church, the school and other Christian institutions. So also in the city is the degeneration which results in the slums and the submerged community where financial inability or moral inaptitude make it necessary for Christian influences to be brought to bear from without.

Likewise in rapidly growing cities new communities need the assistance of the Church as a whole in order to initiate strong religious activity. Here by grants of aid in erecting churches, parsonages and other institutions, by assistance in providing ministers and Christian workers, and by other ways, Home Missions plant the institutions of Christianity in new urban communities.

3. **Retarded and submerged groups,** such as Negroes, not yet free from the handicap of slavery; mountain populations of the South—the descendants of the original settlers,—left aside by routes of transportation and by the social and industrial developments of modern life; the

American Indian and similar groups, all these require the strong assistance of the Churches through Home Missions.

4. **Migratory and unattached people** in vast numbers maintain their existence without homes, shifting from place to place at the dictates of the demand for labor, as for example, in the lumber woods, the harvest fields and other seasonal occupations. Home Missions attempt to send the ministry of the Gospel to these peoples.

5. **Immigrants.** For those who have not yet learned the language and the customs of the United States—and these number millions—there is need of special ministry.

6. **Other classes and groups,** such as Orientals, Hebrews and Mormons are ordinarily slightly touched, if at all, by the regular activities of the Church. Here Home Missions furnish the agency for contacts with Evangelical Christianity.

C

The agencies which Home Missions use to discharge its responsibilities are:

1. **The Missionary Board.** The several denominations are variously organized, the prevailing type being a national missionary society with co-ordinated state and city societies, which place their representatives in the States and Districts to supervise the granting of aid to local churches and institutions and to place personal agents of these boards in the various fields for carrying on home missionary service. A considerable portion of this work is done through local churches and other organizations, but to some extent aggressive approach is made directly to definite groups of people by the commissioned workers of the boards, serving as evangelists, teachers, Sunday School organizers and other workers.

2. **The Church.** The Church is introduced into new communities by the agents of the mission boards, who gather the people together or respond to the call of people who have themselves assembled and join the resources of the mission board with those of the community in erecting buildings and supporting ministers of the Gospel. In some communities, this means the formation of churches, which churches after a few years, become self-supporting and strong allies of the Church Universal. Particularly is this true in city communities. In other places it involves continued assistance, or support, by the central missionary organizations.

3. **The School.** Christian education is considered under another division, but Home Missions take the Christian school to many groups, which otherwise would not have it. To some extent the State has not yet provided even primary education for certain groups. Among these the missionary school is established. Again, for the training of Christian workers, schools of the church are set up and supported by the Home Mission agencies. These schools afford Christian interpretation and direction for our current social trend in racial relationship, industry, politics, community organization and social life.

4. **Literature.** Home Missions provide for the circulation of the Bible, entire or in parts, in 770 languages; also tracts and other Christian literature, including periodicals in the major languages and many of the dialects used in Europe and Asia, as well as in the Americas, to the number of 38.

5. **Institutions for the relief of human needs.** Home Missions aid local communities and groups by providing hospitals, orphanages, homes for the aged, and other institutions of mercy and relief. Social settlements, institutional churches and agencies of ministry to less favored communities are also provided, in which well ordered homes, right social relations and practical Christian conduct are made matters of demonstration by cultivated Christian residents as well as by employed workers.

6. **Personal ministration, special groups and needs.** There are special groups, who are in particular need of religious ministration. Chaplains and visitors are provided for hospitals, prisons and other agencies both public and private, and for the homes of the needy, visitors and nurses are furnished. Ministers and social workers are commissioned to serve migrant workers in harvest fields, lumber camps and canneries. Grants are made to United States chaplains in the army and navy to provide for the special needs of enlisted men, in the name of the churches.

D

Comity, cooperation and mutual helpfulness among the denominations are fostered by the Home Missions Council and the Council of Women for Home Missions, in which organizations are represented sixty-three Boards and Societies of twenty-eight denominations. Through contacts established by these organizations the particular Board is informed of the best processes, guarded against pitfalls, and inspired to greater activity; also overlapping is discouraged and to a considerable extent prevented in large and increasing areas, and some enterprises are financed and manned cooperatively. Significant instances of this form of cooperation are found in Santo Domingo, where five Boards began and conduct work as one; in Porto Rico, where ten denominations observe agreements respecting territory, maintain one Seminary for the training of native preachers and workers, publish one evangelical paper, hold common conferences and combine in all practical ways. Throughout all parts of the United States and its dependencies, in states and in communities, denominations and churches are manifesting the cooperative spirit, and the evils of sectarianism are vanishing in the practical operation of the New Home Missions.

There are numerous organizations, independent of direct Church control, yet cooperating with the Church in Home Missions, which render specific services, such as the American Bible Society, and affiliated branches, the American Tract Society, the Young Men's Christian Association, the Young Women's Christian Association, the Salvation Army, and many other similar bodies and movements.

III. FOREIGN MISSIONS

1. The Compelling Need of the Foreign Mission Enterprise.

The obligation resting upon the Christian Church to convey the message of its Founder to men of all nations is inherent in the very nature of that Gospel. The love and mercy of God in Christ Jesus cannot be fully understood and accepted by the individual except as a universal love, an offer of mercy to all men. From the very first this was thoroughly understood in the Apostolic Church as was shown by Peter's sermon at Pentecost, and later was more convincingly expounded and illustrated by St. Paul. This led to the extremely rapid spread of Christianity in the first centuries. Subsequently it was obscured for hundreds of years, but brought out into light again in the great movement by which all Europe was evangelized and became the basis for world-wide conquests. It was not until the Nineteenth Century that the modern Church in Europe and North America once again seized this commanding idea, and the great movement of world-wide missionary endeavor was set going.

To-day the Church in the main seats of Evangelical Christendom is being roused afresh to the immeasurable scope of its task. It is undertaking nothing less than establishing the Kingdom of God effectively over and in the life of all races. If human society can be preserved by religion only, and if the only religion adequate to the task is the Gospel of Christ, it follows that the extension of the gospel must be pressed at all cost, even to the utmost personal and ecclesiastical sacrifices. The foreign missionary enterprise has become since the Great War more clearly than ever before the effort of the living Christ through His own people on earth to save the world for which He died.

It is our duty to see with open eyes and prayerful spirits the correlation of this task of the Church with the various social and world forces amid which it is carried on. Each of these can be only briefly stated. They are all familiar enough individually, but the conspectus called for by this Committee may prove valuable.

(1) It is essential to the fullest life of the "Home Churches" that this should be a basic element in their Christian consciousness. To neglect it is to deny Christ as Saviour of the world, and to starve the life of those who ignore it.

The Churches must be aroused to see the meaning of the purpose of God in Christ that the worship and kingdom and will of God should be established "as in heaven so on earth." This being accepted as the definite will of their beloved Lord, they will learn to envisage it as the world's only conceivable hope and bestir themselves to share with Him, in a great passion of devotion, the price of victory even in utmost sacrifice.

(2) Fuller knowledge of the stupendous nature of the task of winning the world to Christ is now before us. The difficulty of transferring the basis of faith, thought, worship, family and social life from the religious beliefs and customs of age-long oriental civilizations to the

principles of Christianity appears more clearly to-day than ever before. Without God it is impossible. The work of creating a Christian civilization among primitive races of the earth is no less a challenge to the faith and zeal of Christians. Two outstanding facts have become clearer in recent years. The first is that the modern missionary must study deeply and even sympathetically the true values of the religions of the people to whom he goes. The Apostolic missionaries worked in a familiar world. They personally understood the values of the religions they had given up for the greater gifts of God in Christ.

The second fact is that the "native" Church should be led to become self-supporting, self-governing and self-propagating as rapidly as possible. The dangers of hurry are far less than the dangers of delay. Too much faith cannot be placed in the presence and power of the Spirit of Christ in these new communities. Wherever this faith in Him and in men has been exercised from the days of Paul in Galatia to our own, the results have justified the practice. The missionaries and perhaps still more the Missionary Boards have been far too fearful of evil consequences. "Better soon than late," when it is a matter of faith in Christ's control of His own. The Home Church must be educated to see this problem as a spiritual one, as an element in the ever wise and triumphant statesmanship of faith. This can be used to arouse their own faith, and to call forth still greater gifts of money and life to engage in so thrilling an enterprise of human courage and divine enthusiasm.

(3) The very success of evangelistic work in the missionary field is creating, as it always has in the past, a keen interest in the social aspects of the Church's influence. The demand for Christian "social service" in the guidance of movements of the most revolutionary kind in the social life, customs and industries, alike of African tribes and of great communities in India and China, is attracting the intense devotion of many minds in all Christian circles. No limits can be assigned to this great challenge. But here again, there is deep need for careful study and correlation of the most vital kind. The continued success of the Church's social influence has always depended on the strong maintenance of its fundamental and central work, which consists in enthusiastic evangelism and persistent nourishment of the devotional life of the Christian community, in the ministry of the Word and the Sacraments.

In Christendom these different elements of the Christian life and task spring out freely, spontaneously, from many centres. The peculiar responsibility of the foreign missionary enterprise is that it has to direct these elements wisely and effectively. This it is which again demands gifts of statesmanship as well as faith and vision that the new Churches may be guided and not coerced, that the true relation of the Church's evangelistic and social tasks in each land may be discovered and realized.

(4) This principle applies to the great field of education. It would be easy and tempting for Christian missionary agencies to meet the demands in all missionary lands for secular education by neglecting the distinctive religious basis. Deep study is needed here again in order to correlate the Church's resources in money and workers with this wider view of education. It is the task of the Church to see that a religious,

Christian basis is laid for the development of indigenous education, and not to undertake the full burden of these.

(5) This is rendered all the more imperative for an enterprise which proceeds from Western civilization, because so many other influences are flowing from Europe and America over the world. Western science and commerce are essentially materialistic in their effect, when they are poured in upon the life of Asia and Africa more rapidly and widely than is the Gospel message. Again, the Church and its leaders must feel a burden of nothing less than awful mass and weight.

(6) The Church of Christ is the supreme witness in the world to the spiritual unity of mankind, and to the obligation of the moral laws as resting equally upon all races and all classes of men in their relation to one another. Hence, in its missionary endeavor, the Church must include the support and encouragement of all international, governmental movements to promote the general well-being, the mutual respect, and the peaceful intercourse and cooperation of all races and all nations.

(7) All the correlations above specified and defined imply that, within its own life, the missionary Church of Christ will seek to promote mutual understanding and the fullest possible cooperation between all the various denominations, both at home, and in the vast regions of missionary labor.

2. The Beginnings of the Foreign Missionary Enterprise Among the Churches of North America

To the above general statement concerning Foreign Missions, we add a brief account of the progress made by the denominations in America in their attempt to meet their responsibility in the Foreign Missionary Movement. No attempt has been made to deal with the problems of Foreign Missions as they exist in the mission fields. These problems of Christian Missions as they are found in the Mission fields concern the Church in other Home Base countries as well as in America; if they were to be presented, the report would have to be prepared by a commission made up of representatives of all the countries participating in the Conference on Life and Work and not simply by the American Section.

From the very outset of American history the early settlers gave expression to their missionary spirit. The first three ministers of the Massachusetts Company were bound by their written contracts, dated April, 1629, "to do their endeavor to further the conversion of the savages." In November, 1646, the General Court at Boston made formal provision for sending two ministers each year "to make known the heavenly council of God among the Indians." This was perhaps the second missionary organization in Protestant Christendom. In that same year John Eliot preached his first sermon in the Indian tongue. Two years earlier Thomas Mayhew began a work for the aborigines on Martha's Vineyard, which continued from father to son for five generations, until 1803. The reports of these enterprises sent back to the mother country secured help in the support of the work. This interest in the evangelization of the Indians was somewhat dulled by the hardships and hatreds of frontier pioneering, yet the continuing loyalty of the noblest among the colonists is well illustrated in the careers of such

men as David Brainerd and Jonathan Edwards about the middle of the Eighteenth Century.

The Organized Work for Indians. At a relatively early date American Christians organized societies of their own, partly for the evangelization of the Indians, partly for the sake of giving Christian institutions to the pioneer settlements. The Moravians led off in this work in 1734. The New York Missionary Society was organized in 1796 by ministers and laymen from the Presbyterian, Dutch Reformed and Baptist Churches. In 1798 the vigorous Missionary Society of Connecticut was established. These and other domestic missionary societies planned "to Christianize the heathen in North America and to support and promote Christian knowledge in the new settlements in the United States." By 1807 they were found in each well organized eastern state.

The Work Among the Negroes. This work began with the first negroes who were brought to America as slaves. It was mainly the expression of the interest and sense of responsibility of plantation owners, assisted by the parish clergy. In Virginia there is a record of the Christian baptism of negroes four years after the first negroes were introduced into the colony. The work was so continuous and general that when the negroes were emancipated fully one-half were enrolled baptized members of the Protestant denominations and the remainder had been brought under the influence of the preaching of the gospel.

Missions to Non-Christians in Other Lands. The beginnings of foreign missions in America are connected with the evangelistic movement, which was awakened by the eloquent and evangelical preaching of George Whitefield and Jonathan Edwards in the first half of the Eighteenth Century and rekindled by the great religious leaders of its closing decade and later. These were encouraged and heartened by the message being received regarding the missionary movement in Europe. The missionary enthusiasm of the Moravians in Herrnhut after 1722, the appointment of William Carey in 1792, and the formation of the great missionary and Bible societies in Britain before 1800 aroused great interest in America. The stories of these activities were widely distributed through tracts and articles in papers and monthly magazines. Between 1800 and 1805 four influential missionary magazines were founded in New York City and in New England.

One speedy result of this increasing contact with the rising tide of missionary activity in the mother country was the collection of funds to be sent to Europe to assist these new missionary enterprises. In 1807 over six thousand dollars were sent for Carey's work in India alone. In that same year Andover Theological Seminary was founded to become a noteworthy center and source of missionary zeal.

The age of revival with its noble, fine-spirited leadership had a profound effect in the homes of the people. Many a godly woman, like the mother of Samuel J. Mills, the Williams College student whose devotion and capableness opened the way for the formation of the American Board, dedicated at least one of her sons to missionary service. Mills went to Williams College in 1806 fresh from the experience of a revival in his own neighborhood. He took his missionary passion with him.

Out of the famous "hay-stack" compact in August, 1806, grew the Society of Brethren which for sixty years at Andover contributed a succession of outstanding missionary leaders of capacity, heroism and faith.

Moravian Foreign Missions. To the Moravian Community at Bethlehem, Pennsylvania, belongs the credit of having formed the first foreign missionary organization in North America. In 1745, in the third year after settlement, they organized an American Branch of the Society of the United Brethren for Propagating the Gospel Among the Heathen. This Society in 1746 sent out two missionaries to South America. They were the first American-born missionaries to be sent to a foreign mission field. During the period of 1746 to 1812 this Society sent to the foreign mission field seventeen American-born missionaries, to such widely divergent countries as the Guianas in South America, the West Indies, and Egypt. Many others who were not American-born were also sent out by this Society. During this same period the Moravians kept up an active work among the American Indians.

The Organization of the American Board. In 1810 the General Associations of Congregational Churches in Massachusetts and Connecticut organized the American Board of Commissioners for Foreign Missions. This was brought about by the challenge of a small group of students at the Andover Seminary: Mills, Judson, Newell and Nott. By 1812 the needed funds had been secured and the first five missionaries of the newly organized Board sailed for India. Within the first twenty-five years of the Board's existence missions were opened in India, in the Sandwich Islands, in the Levant, in China, in Persia, in Siam, in Africa and among the Indians of North America.

In 1814 Judson and Rice, having changed their views regarding baptism, withdrew from the control of the Board. This led the Baptist churches of America to organize the General Convention of the Baptist Denomination in the United States of America for Foreign Missions (incorporated in 1846 as the American Baptist Missionary Union) to provide for their support.

For some years the Congregational churches, the three groups of Reformed churches and the Presbyterian churches were united in the support of the American Board, but eventually the feeling developed that, as long as denominations existed, the foreign mission work could best be carried on by recognizing and utilizing denominational loyalty. In 1819 the Methodist Society was organized; in 1820 the Protestant Episcopal; in 1833 the Old School Presbyterians adopted the Western Foreign Missionary Society which had been established by the Synod of Pittsburgh. Four years later this developed into the Presbyterian Board of Foreign Missions. The organization of other similar Boards took place in the years that followed. To-day there is no denomination which does not have its own Foreign Mission Board or agency through which work is carried on in one or more fields. Also there are a number of independent non-denominational organizations which draw their support from the members of the several denominations.

3. The Growth of The American Foreign Missionary Movement.

The Summary for 1843. The first attempt to make a summary of the progress of American Foreign Missions was printed in 1844 in the "History of Evangelical Missions" by Andrew A. Smith. This summary, which was based on the reports for the year 1843, shows that in that year the American churches were represented on the foreign mission field by 892 missionaries, at work in 202 different stations, caring for 29,882 communicants. There were 713 schools with 33,876 pupils enrolled. The income of all American Societies for that year was $515,087. The author of this volume frankly acknowledges the incompleteness of his records, but his summary is the only one available.

Statistics of 1898. The statistics prepared for the Ecumenical Missionary Conference, held in New York in 1900, show that on the basis of the reports for the year 1898 there were in the mission field 5,009 missionaries from America; 422,833 communicants were reported; there were 5,082 schools with 257,000 pupils enrolled; and the income of the Missionary Societies was over $6,500,000.

Statistics of 1908. The statistics prepared for the World Missionary Conference held in Edinburgh in 1910, showed that, according to reports for 1908, there were in the mission field 6,832 missionaries from America; 674,458 communicants were reported and 369,700 scholars were enrolled in the schools maintained by the American Missionary Societies. The total income for all these societies was over $10,000,000.

Reports for 1912. The statistics published in the year 1914, based on the records for 1912, report 11,342 missionaries and an income of over $15,000,000.

The Present Position. The report based on the returns for the year 1921 shows that the number of missionaries had increased to 16,574 and the income to $38,671,000. The detailed statistics[1] for the year 1921 are as follows:

	Canada	United States	Total
Total Income	$1,956,753	$38,671,158	$40,627,911
Foreign Staff	1,072	16,574	17,646
Native Staff	1,379	72,215	73,594
Communicants	21,898	1,373,477	1,395,373
Other Baptized Christians	17,645	779,640	797,285
Under Instruction for Baptism	8,912	515,719	524,631
Total Enrollment in Schools of all Grades	12,836	716,738	729,574
Hospitals	28	440	468
Dispensaries	22	588	610
Total Treatments	310,392	4,432,072	4,742,468
Native Contributions for Church Work	$165,944	$5,616,228	$5,782,172

The Boards and Societies of Canada and of the United States are carrying on missions in the following countries:

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[1]It should be pointed out that, although the term "Foreign Missions," as used in the United States, is applied in general to missions to non-Christians, the statistics given here include the work which some denominations carry on in Christian countries. With the data at our disposal it is impossible to distinguish between the two types of missionary work. Many of the societies engaged in mission work carry on both home and foreign missions; and the work in Christian countries, if accurately described, would be known as "Home Mission Work" using the term "Home Missions" in the sense of "Inner Missions."

China, India, Burma and Ceylon, Japan, Chosen, Formosa, French Indo-China, Siam, Federated Malay States, Persia, Anatolia, Arabia, Armenia, Cyprus, Mesopotamia, Palestine, Syria, Algeria, Egypt, Morocco, Tunis, Abyssinia, Eritrea, Kenya Colony, Nyassaland, Portuguese East Africa, Rhodesia, Tanganyika, Angola, Belgian Congo, Camerouns, French Equatorial Africa (French Congo), French Shari-Chad, French West Africa, Gold Coast, Liberia, Nigeria, Rio Muni, Sierra Leone, Sudan, Basutoland, Bechuanaland, Natal, Orange Free State, Swaziland, Transwaal, Mexico, British Honduras, Costa Rica, Guatemala, Honduras, Nicaragua, Panama, Salvador, Bahamas, Cuba, Haiti, Jamaica, Porto Rico, Santo Domingo, Lesser Antilles, Argentina, Bolivia, Brazil, British Guiana, Chile, Columbia, French Guiana, Paraguay, Peru, Uruguay, Venezuela, Borneo, Caroline Islands, Celebes, Cook Island, Fiji Islands, Guan, Java, Marshall Islands, New Guinea, New Hebrides, New Zealand, Norfolk Island, Papua, Philippine Islands, Pitcairn Islands, Samoan Islands, Sarawak Islands, Society Islands, Solomon Islands, Sumatra, Tasmania, Tongo Island. Bulgaria, Denmark, France, Germany, Italy, Russia, Spain, Sweden.

4. The Causes of This Growth.

Many causes have made possible the expansion of the missionary movement in America. In the judgment of the Commission any explanation of the progress of the American missionary movement will include what is here set down. A chronological order is followed as far as possible, but the influences and forces have acted and reacted on each other in such a way as to make accuracy impossible.

The Monthly Concert of Prayer for Missions. At a very early period the custom developed of holding in congregations each month a meeting for "prayer for missions." The practice became very widespread and influential. These meetings quickened the interest of Church members in missions to non-Christians, stimulated larger contributions for missions and an increasing volume of prayer by individual Christians, and promoted the dedication of the children of many homes to foreign missionary service.

The Interest and Activity of the Women. From the very beginning of the days of foreign missionary interest, devoted women organized for missionary giving. In 1860 the first woman's foreign missionary society, the Woman's Union Missionary Society of America, was organized. Like the American Board it was an interdenominational organization. The same reasons which caused the ecclesiastical organizations to create their own Foreign Mission Boards and Societies led within the decade to the organization of several denominational women's societies. The work of these societies has resulted in a general diffusion of missionary information and in a great increase in the number of both men and women who are vitally interested in foreign missions. Missionary magazines, pamphlets and books are found in greater quantities in the homes of the Church members, and the prayer life is enriched. The local societies have as their goal reaching every woman in every parish. As a part of the advance the Women's Boards have developed and conducted with great success numerous summer schools for foreign missions for the training of the leaders in the various denominations.

The Influence of Evangelistic Movements during the Nineteenth Century. Reference has been made elsewhere to the influence of the evangelistic movements of the Eighteenth Century on the beginnings of the foreign mission movement in America. No estimate of the growth and expansion of the foreign mission movement can be made without taking into consideration the influence of the similar evangelistic movements during the Nineteenth Century.

In the period (1834-1848) preceding the war between the States, Charles G. Finney was the leader in the evangelistic movement. From

about 1870 to 1900 Dwight L. Moody was the outstanding evangelist. Neither Finney nor Moody consciously engaged in promoting foreign missions, but they saw men everywhere in need of the gospel of Christ and those who came under the influence of the evangelistic movements which they led were inspired by the same passion. Their messages led men and women to the needy places in both Christian and non-Christian lands.

In the judgment of some students of the work of Moody, he, more than any other leader of his time, was instrumental in creating a new sense of the stewardship of wealth, and through the influence which he exerted on ministers and laymen there was a wide dissemination of the ideals of Christian stewardship with regard to lives as well as to possessions.

The Missionary Movement Among Students. The Student Volunteer Movement for Foreign Missions, originating in 1886, was an expression of student missionary zeal which was the natural outcome of Mr. Moody's appeals for sacrificial service. It was primarily concerned with securing volunteers for foreign missionary service, but very early in its history it began to promote the study of missions by students, a phase of its work which grew rapidly. The students who had thus become interested in foreign mission study not only returned to their homes from the colleges and universities to initiate the study of missions among the young people in the churches and Sunday schools, but those who became Volunteers by their appeals greatly increased the interest in missions among the young people of every denomination. The conferences and quadrennial conventions of the Volunteer Movement became occasions for the promotion and permanence of this interest in foreign missions. Large numbers of young men and women (chiefly of the student class) dedicated their lives to foreign missions as their life work. Those who could not go to the mission field became the leaders of the work at home.

The Foreign Missions Conference of North America. In 1892 the officers of Foreign Mission Boards met in conference for the first time. This was the beginning of an uninterrupted series of annual meetings of far-reaching influence. No other agency has done more than this Conference to make widely available to all mission agencies ample information concerning methods and programs used somewhere successfully. Its annual meetings have contributed to the improvement of organized mission work. There has been produced a leadership which is better trained and more effective.

The Ecumenical Conference in New York in 1900. This great gathering was projected and carried through by the Foreign Missions Conference, and very powerfully influenced the foreign missionary movement in America. Attended by more than three thousand delegates, who represented the leadership of the different denominations, its quickening influence was immediately felt in all churches. Through the numerous conventions and conferences that followed in denominational centers missions were brought to the attention of the Christian people of America in a way which developed a fresh understanding and acceptance of their responsibility for the extension of Christ's Kingdom.

The Widespread Study of Missions in All Denominations. During the years 1897 to 1899 the study of missions in organized classes was gradually extended from educational institutions to congregations. In 1900 this movement took organized form. The Women's Missionary Societies formed a Central Committee for the united study of Foreign Missions. In 1902 the Young People's Missionary Movement (since 1907 known as the Missionary Education Movement) was created to promote missionary intelligence among young people's societies. From this time on the study of missions spread very rapidly through all the denominations. It soon became an established part of the program of every denomination and reached almost every congregation. Hand in hand with it has gone an effective emphasis on systematic and proportionate giving.

The Laymen's Missionary Movement. The year 1906 witnessed the inception of this great organization which enlisted the laymen in the missionary program of the church as never before. Through literature, through small group meetings and in largely attended conventions for men, held in all parts of Canada and the United States, the message of the obligation of Christian laymen for the evangelization of the non-Christian world brought to them a deepened conviction of responsibility for the prompt extension of missionary endeavor.

The World Missionary Conference. The influence of this great Conference held in Edinburgh in 1910 was felt all over Canada and the United States. Every type of activity in the interest of missions to non-Christians became more intense. The epochal gathering deepened the conviction of Christians concerning the Missionary enterprise and created a new sense of responsibility for the unevangelized world.

Forward Movements. Within the last decade has come a mighty effort of the churches to plan an adequate meeting of the situation in non-Christian lands. Nearly every important denomination has organized and pushed a "forward movement" which has greatly increased the regular giving to missions of its constituency. Such mass programs invariably experience some reaction, but the net advance is marked.

The Social Program of Missions. One important reason for this increase of interest and generosity is the emphasis now laid upon the humanitarian, economic and national phase of mission influence. Missions come to the church people of today not only with the purely religious emphasis of the past century, but also with an urgency growing out of the reconstruction and readjustment of civilization, which the mission enterprise develops. The realization of these needs and opportunities brings missions home to every one.

Other Causes. Among other potent influences bearing upon the growth of the missionary enterprise in North America the new emphasis laid by theological institutions upon the training of pastors for missionary leadership should not be overlooked. No other single factor is of greater value in the promotion of an interest in missions by a congregagation or by a group of them than a pastor who is himself an intelligent and able interpreter of mission facts.

The general advance during the past generation in the population of North America, the steady increase in church membership and the remarkable expansion in the resources directed by men of Christian character and training has been partly accompanied by a similar increase in gifts to benevolence. In the fruitage of this expansion missions have had an important share.

5. Hindrances to Progress of Foreign Mission Movement to be Faced in America.

The foreign missionary movement in America faces many difficult and perplexing problems at the Home Base. These are not peculiar to North America; other lands may face even more and greater hindrances to their planning. But, if our own Boards are to carry forward the missionary enterprise even on the present scale, to say nothing of making a worthy enlargement of activity in the future, these among other hindrances must be deliberately faced.

The Form of Organization of our Foreign Mission Agencies. As indicated above the missionary response of the past century has been more and more along denominational lines. The Boards and Societies are organized as a part of the denominational machinery and are seriously affected by denominational differences and difficulties. The denominational spirit involves both advantage and hindrance to foreign mission work. To continue to utilize its enthusiasm and its readiness to follow leadership and yet to avoid its rivalries and ambitions constitutes a real problem.

The Rapid Increase of Wealth. The very prosperity of our people, which has made possible large expansions of the missionary program, constitutes also a genuine hindrance. Those who increase in wealth, as our Lord predicted, have the greatest difficulty in holding fast to their ideals and obligations. A spirit of materialism tends to develop, against which there must always be a struggle by those who uphold ideals.

The Rise of Other Agencies of Benevolence. The benevolent tendencies generated by foreign missionary appeals and fostered by foreign missionary leaders are exploited by other agencies, both deserving and undeserving. In some denominations the impulse to larger giving called out by the foreign missionary appeal has been diverted from foreign missionary work, so that the increase in the gifts to foreign missions in that denomination has not been proportionate to the total increase in the gifts of its constituency.

Our National Legislation. The strongly nationalistic trend of much legislation in the National Congress at Washington with reference to immigration and citizenship and the position taken by the United States with reference to our participation in the difficulties growing out of the World War have affected with some seriousness our national sense of foreign mission responsibility.

Conceptions of the Wealth of America. The general impression of the rest of the world concerning the unlimited resources of Americans has induced a rapid increase in the number of appeals to the benevolence of our people for all forms of relief especially for physical relief in all parts of the world. This multiplicity of calls has resulted in confusing

their minds and in turning their attention away from the needs of foreign missions. It creates often an unfortunate attitude among the churches as to appeals which come from the mission field.

Misapprehensions of Church People. Our missionary machinery as now organized seems often unable to project into the hearts and minds of church people an understanding of the real conditions and needs of the mission field which keeps them alive to their obligations. Sometimes the approach of a Board is hindered or blocked by the lack on the pastor's part of world vision and courage. Sometimes it is prevented by over-insistence on a policy which apparently equalizes the opportunity of each Board but really shuts off all freedom of approach.

A notable feature of the missionary enterprise, both home and foreign, today is its candid self-criticism. Less is said against it by its adversaries than by its advocates. There should be and there are great gains from this, but there is also the possibility of great loss. And perhaps our greatest present need is for a bursting forth of faith and power which will throw all our introspective and camp-fire discussions into the background and issue in bold and positive action. This action may take many forms. It may take the form of a fearless, rational declaration of the facts and truths of Christianity addressed to the intelligence and conscience of our day. It may take the form of deeds of mercy and love by which the Christian spirit will address itself to the practical relief of human suffering and need. It may take the form of courageous declaration of good will and trust across gulfs or class or nation or race, which many influences are seeking to deepen and to perpetuate. It may take the form of fearless demand that accepted economic or social ideas shall surrender to the mind of Christ with which they are at war. Whatever the form of action, whether intellectual or practical, it is action which is needed.

The missionary work of the Church is not finished. The Gospel is not preached to every creature at home or abroad. The work which Christ alone can do but cannot do alone is undone for the want of men who will put themselves in His hands for His untrammeled use. Public teachers are condemning society to subjection to its primary and natural animal urges because they have no contact with the great spiritual forces which demonstrate the reality of the supernatural urge of Christ in the human soul. It is quite clear that reasoned unbelief is firmly set against the gospel, that many interests in many lands will steadfastly resist it, that indifference and lukewarmness and the love of evil abound. But these were the circumstances of the gospel's birth. They have been its familiar conditions through all the centuries. They are its opportunity today. The Church's obligation is perpetually to challenge and destroy or to convert and transform every influence which questions or obstructs the supremacy of Christ as the world's Lord and Saviour.

Christianity began as a living movement. Its course across the Roman Empire has been truly described by Professor Harnack as its "expansion." It had from the first its reflective elements. It has them now. And there is place in it for the work of the student of its ideas and its history and the critic of its modes of action. But it needs now

as ever the awakening of spiritual energy, the apologetic power of missionary advance and conquest, men who will preach Christ to men and nations, and declare His authority over human hearts and the human heart, over individuals and society, over persons and the springs of life. It is time for the trumpets to sound again and for the army which has long enough lain about the camp-fire discussing the mistakes of the past and the outline of the ideal campaign, to strike its tents and rise for a great march.

IV

RECRUITING FOR CHRISTIAN SERVICE AT HOME AND ABROAD

God's purpose for the world can only be realized through men and women who have dedicated themselves to this task. There is no other way. Periods of growth and progress in the Kingdom of God are always associated with the names of great leaders. Periods of dearth and lack of progress are periods with which no great leaders' names are associated. No question before the Church today is more vital than that of recruiting capable men and women for the leadership of the Church. What the Church is at present and will be in the future depends upon its leadership.

Jesus acted on this principle. In the beginning of his ministry he began to select and call men to whom his leadership was to be committed after his death. To His disciples he set forth the principles which should underly their efforts to secure leaders for the work of the Church. "When He saw the crowds He was moved with compassion for them," they were harassed and dejected "like sheep without a shepherd." Then He said to His disciples, "Lift up your eyes and look upon the fields, the harvest is ripe; so pray the Lord of the harvest that He send laborers into his harvest."

Since then the Church has secured its leaders by applying the principles which He taught and practiced. Methods and details have varied but the underlying principles are those which he used. All through the years attempts to build up the leadership of the Church through the use of methods and schemes, not based on His principles, have resulted in spurious leadership, bringing death and agony.

Interpreting these principles, the following essential factors appear to be necessary, if leadership of the right kind is to be produced within the Church:

(1) There must be a study of God's purpose for the world and the Church's obligation in the light of this purpose. Young men and young women cannot dedicate themselves to any great work until they know what that work is, and the demands it will make upon them.

(2) But knowledge is not enough. Knowledge of conditions alone never produces a spiritual leader, "Christ saw the multitudes and he was moved with compassion," and His disciples must in some measure share that experience. If they do not there will be no irresistible urge to take up the responsibilities of this work.

(3) There must be created the conditions necessary for the birth of spiritual visions and purposes. These conditions can only exist and be effective as a result of prayer on the part of the Church. Spiritual leaders are born where fervent prayer is a force in the lives of those who create the atmosphere of the home and of the parish.

(4) Men and women must be called of God to the work to which they dedicate themselves. The lord of the harvest must thrust forth the laborers. The laborers are sent to gather in not "a" harvest but "His" harvest. It is God's kingdom in which they are called to be leaders.

A study of the problem of recruiting leadership in any adequate way requires the consideration of the whole religious development of the childhood and youth and the environment in which the child lives at successive periods. Space does not permit an extended treatment of this part, but we mention the following:

(1) **The power and influence of the Christian home:** A study of the lives of a large number of missionaries, who have led the missionary movement during the last century, shows that with the exception of only a few, the outstanding leaders in our missionary movement were brought up in Christian homes.

(2) **The influence of the parish and Church:** The pastor touches the life of his young people much more than any other person. The influence of Sunday school teachers and other active workers in the congregation is great. Young people's societies, the visits of returned missionaries, the Bible and mission study classes, all help.

(3) **The influence of the school** during childhood and early adolescense is not to be discounted.

(4) **The influence of the college and university** may be even greater. Experience shows that, although the majority of young men and young women have reached some conclusion as to their life work before reaching college, it is usually during the college period that their decisions are crystallized.

(5) The influence of conventions and conferences for young people is perhaps most effective for recruiting purposes.

Training Agencies: A program of recruiting leaders for the Christian Church must include adequate provision for training of the recruits for their life work. To meet this requirement there have been established in each Christian communion theological seminaries and training schools, which provide for the training necessary.

Recruiting Agencies: A realization of the necessity of recruiting leaders has brought into being a number of recruiting agencies in North America. Some of these agencies are voluntary organizations, and have no official relationship to the different denominations; others have been organized by the denominations themselves. The young people's societies, both denominational and interdenominational, carry on recruiting work among their constituency. The student Christian Associations have given considerable attention to securing recruits for all forms of Christian service.

The Student Volunteer Movement for Foreign Missions is, perhaps, the most successful voluntary agency for securing recruits for foreign missionary service. It had its origin among students who had definitely decided to become foreign missionaries. From this beginning the Movement has continued to grow. The reports show that, since the origin of the Movement at Mt. Hermon, Massachusetts, in 1886, over 10,300 recruits for foreign missionary service enrolled by the Movement have been accepted by the different North American Foreign Missionary Boards, and sent to the missionary field.

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